



# *e*-Pentagram

Electronic Bulletin of the Lectorium Rosicrucianum

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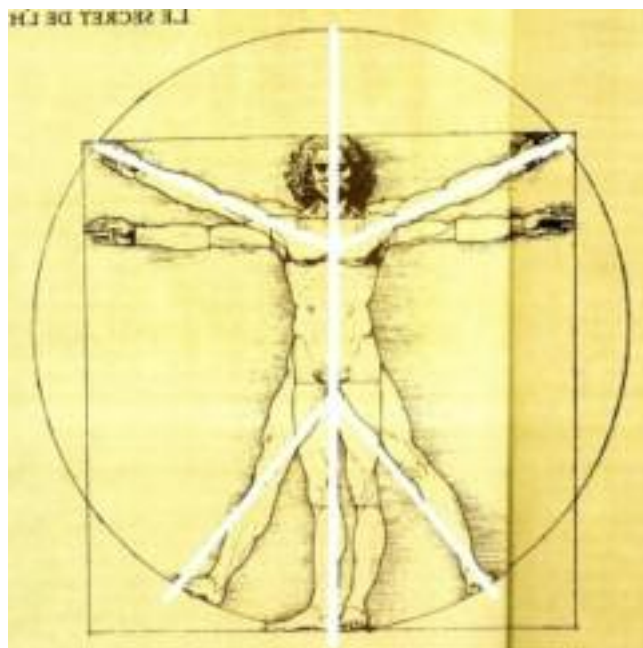
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*Volume 11.1  
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### Website

[goldenrosycross.org](http://goldenrosycross.org)

### Facebook

[facebook.com/groups/82105172849/](https://facebook.com/groups/82105172849/)

### Twitter

[twitter.com/lectoriumusa](https://twitter.com/lectoriumusa)  
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### Meetup Groups

**New York, NY:** [meetup.com/goldenrosycross-NYC](https://meetup.com/goldenrosycross-NYC)

**Albany, NY:** [meetup.com/goldenrosycross-albany](https://meetup.com/goldenrosycross-albany)

**Oakland, CA:** [meetup.com/Lectorium-Rosicrucianum](https://meetup.com/Lectorium-Rosicrucianum)

**Toronto, ON:** [meetup.com/The-Spiritual-School-of-the-Golden-Rosycross](https://meetup.com/The-Spiritual-School-of-the-Golden-Rosycross)

**Dublin and Cork, Ireland:** [meetup.com/goldenrosycross-ireland](https://meetup.com/goldenrosycross-ireland)

\* The text of this issue is from Pentagram magazine articles published by the Lectorium Rosicrucianum.



# LECTORIUM ROSICRUCIANUM

There exists a golden thread, which leads out of the labyrinth of our broken reality and towards the Truth. The Lectorium Rosicrucianum, or International School of the Golden Rosycross, aims to help seekers find and form a living connection with this shining filament, which is woven of love, wisdom, knowledge (gnosis) and action.



Most importantly, this golden thread is a Path that can actually be walked, a Path shown by all religions in their original form. No Master or Initiate can give the Truth to another. It can only be approached by our own efforts, and by persevering throughout all the obstructions and difficulties we encounter on the way. And it can only be reached through an inner process of transformation called 'soul-rebirth', or 'transfiguration'. A bonafide School points out the Path of transfiguration and teaches its pupils how to follow it.

It is not the I-central self, or personality, that profits from the process of transfiguration as meant here, but the inner, divine Self, which is awakened and enabled to become increasingly active. This has tremendous results for the personality: he or she becomes an instrument, a servant, of another Order, the Divine Order, the 'kingdom not of this world', and in that state is able to stand right in the midst of the world in the service of every human being.

The Lectorium Rosicrucianum is a modern organization in the sense that its message is adapted to the strongly individualized consciousness of twenty-first century humanity. However, it has deep roots in the past, for it is part of the long and ancient tradition of Mystery Schools, and is a development of earlier impulses of spiritual awakening such as those of the gnostics, Cathars and classical Rosicrucians of the 17th century.

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# PUBLIC ACTIVITIES

## UNITED STATES

**February 5 - 2:30 pm**

**The Wisdom of the Upanishads**

The Open Center  
22 East 30th Street  
New York, NY

Tel: 212-561-7358 | [newyork@goldenrosycross.org](mailto:newyork@goldenrosycross.org)

## IRELAND

**February 13 - 8:00 pm**

**Title: To Be Announced**

Aras na nGael,  
45 Dominick Street (1st floor),  
Galway, Ireland  
[info@goldenrosycross.ie](mailto:info@goldenrosycross.ie)

**February 14 - 8:15 pm**

**Title: To Be Announced**

The Lantern Centre  
17 Synge Street, Dublin 8  
Dublin, Ireland  
[info@goldenrosycross.ie](mailto:info@goldenrosycross.ie)

**February 15 - 8:15 pm**

**Sunday Morning Meetup**

Jury's Inn Hotel  
Anderson's Quay  
Cork, Ireland  
[info@goldenrosycross.ie](mailto:info@goldenrosycross.ie)



# BIRTH OF A NEW SOUL

*In this special issue of Pentagram you will find a series of articles by pupils of the Golden Rosycross, who describe their experiences on their path through life. Sometimes this concerns joyful events, but sometimes also hindrances that are hard to overcome. They have written these articles hoping that the readers of our international periodical may draw inspiration and strength from them.*

The possibility of a higher spiritual development is present in rudimentary form in everyone. It is a precious gift full of mercy, but also full of challenges. Spiritual development means ascending to higher insight and receiving wisdom. Development means overcoming difficulties. How can we recognise, see through and solve those problems which are different for each of us? How can we extend a spiritual basis into a reality? How can we, human beings of the 21st century, find and release this usually still hidden and unsuspected spiritual nucleus in our daily lives?

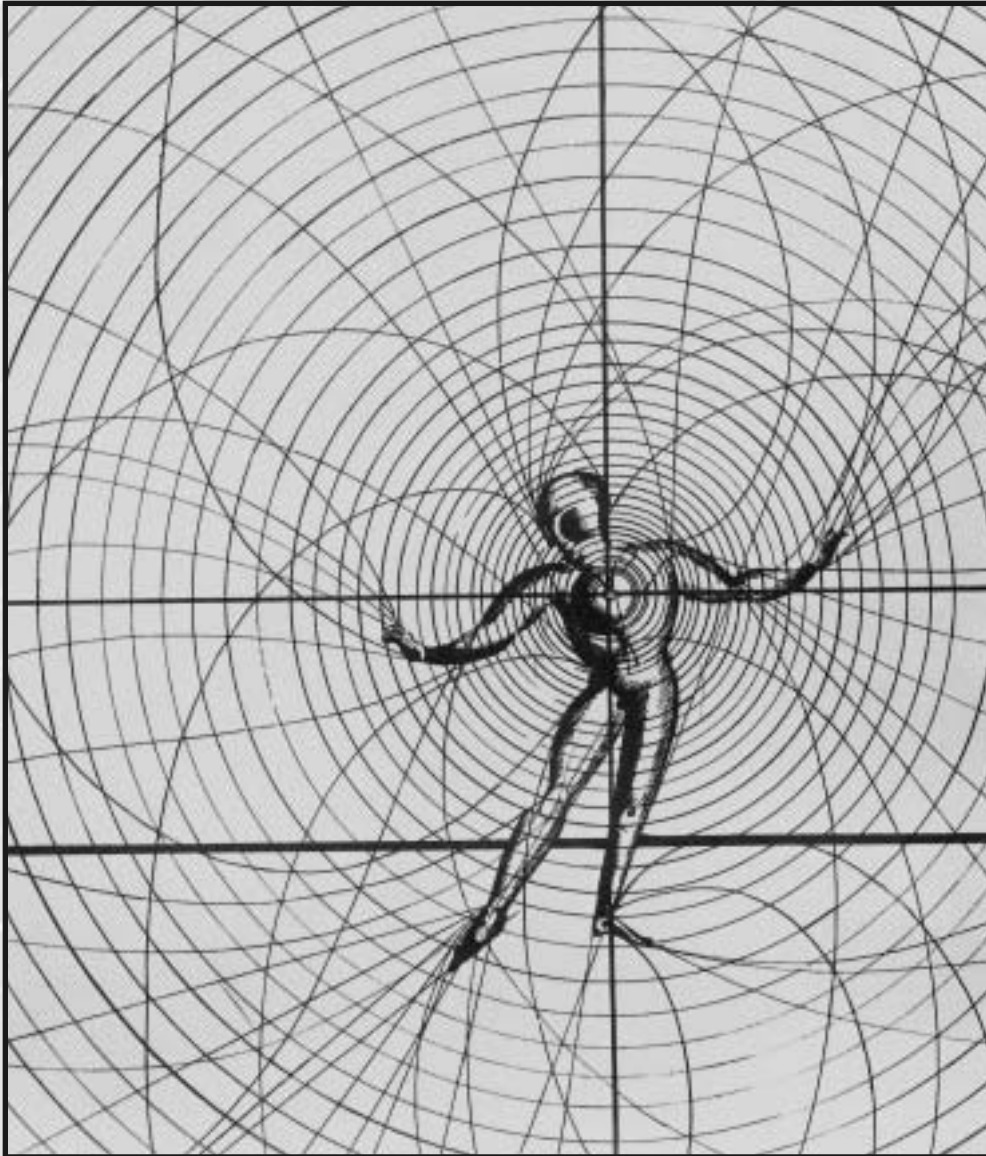
The key is hidden in the mystery of the new birth. *‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God,’* Jesus says to Nicodemus. (John 3:5)

In the modern gnostic world view this mystery of the transfiguration is fundamental. When we speak of the birth of a new soul, we assume that there is a bridge between our present, limited consciousness and a new consciousness that sur-

passes all earthly limitations. This is a state of imperishable joy and fulfilment. Jesus’ words contain a clear reference to a concrete, daily alchemy of life, to a path on which the process of total inner transformation has to take place.

This process follows generally applicable natural laws, which can be recognised and experienced as such. It was and is the intention of the gnostics to show and prove this process to humanity. They stimulated their fellow human beings to seek, discover and walk this renewing path of life.

During this process the seeker for the truth is not left to his own devices. The inner path is an individual path, on which the link with all living beings is experienced. A human being is a cell in the body of humanity; the soul is a cell in the body of soul humanity. That is why the path of inner liberation can never be walked alone, but is nourished, borne and inspired by all who go in the same direction and who have already preceded us. Experiences of others can inspire and help and supplement and deepen our own insight. A small window may show a wide vista, be inspiring and warm our hearts. The path of the New Soul that unfolds for you and for us, is in all its simplicity the greatest a human being can accomplish.



The human being caught in the web of karma, blood heritage, religion, science and the arts.

**Question: 'I cannot obtain a good idea of the microcosm. What is it exactly?'**

Answer: 'The word microcosm indicates that we are dealing with a reduced version of the macrocosm, the universe. Microcosm means "small world". It is an inner and an outward representation of everything present in the macrocosm. In other words, everything that has already been created, but also everything that is yet to be developed. The microcosm in its present state is a damaged being. The teachings of gnostic transfiguration intend its restoration, so that the microcosm can occupy its original place in creation. You can imagine this when you think of a streetlight in the mist: a nucleus of light surrounded by a round cloud of mist. Infinitely enlarged, that cloud of mist can be compared to the universe humanity belongs to. Of a human being it is said that he is a microcosm. Everything is present in him and will in time be developed and manifested: the biological, but above all the spiritual.'





## THE TRUE ART OF CONSTRUCTION

*Perfect fulfilment and harmony are the fruit of true creating. This principle has continuously exhorted humanity to give form to his ideas and desires, to strive for harmony and beauty. He is constantly urged to new and better achievements. He seeks – must seek, from within – the true art of construction.*

The natural soul is the mediator in the earthly creative process. This soul, the life principle of the personality, consciously or unconsciously, controls our metabolism, reproduction, perception and feeling, movement, desiring and willing, thinking and speaking. These faculties have developed throughout our involution into matter and are also found with other life forms. In each person they play an individual role, which is determined and influenced by cosmic, social and personal circumstances. The conditions of birth, family circumstances, education and culture, as well as one's own decisions and actions, form the character and vital principle of humanity: the nature-born soul.

Impulses from the environment and other nature souls are imprinted on this natural soul. Forces are vivified by them and transformed into ideas, feelings and concrete forms. The material and immaterial achievements of the nature soul thus rely on cooperation with other nature souls. This principle is expressed in all forms of art, religion and science and, as a consequence, in the development of political and social institutions. In short, in every 'cultural' achievement.

### ONLY THE NUCLEUS DOES NOT CHANGE

This nature soul is, however, a temporary state, a phase of development, which must lead to its 'rebirth' towards transformation of the nature soul into a new soul with totally different possibilities, faculties and powers. That process is reflected beautifully by the caterpillar which metamorphoses to be reborn as a butterfly. (The Greek word 'psyche' means both 'soul' and 'butterfly') Now a butterfly is undoubtedly a completely different being than a caterpillar, even if we only consider its outer appearance. But it also has different organs, sees differently,



A caterpillar pupates into a butterfly. Illustration Pentagram.

moves differently and has the power to reproduce itself in order to preserve the species. The caterpillar feeds on leaves, the butterfly drinks nectar; the caterpillar crawls, the butterfly flies; the caterpillar is coarse and seems clumsy, the butterfly is light, delicate, a miracle of beauty. During this metamorphosis the caterpillar gives up both its form and properties as a source of food for the butterfly. Biologists have determined that all structures of the caterpillar become liquid. It changes into a viscous substance of protein and other chemical building materials. Only the nucleus does not change. There is one cell which contains the blueprint of the new form.

The metamorphosis of the caterpillar can be viewed as a metaphor for present humanity that is placed before a totally new development. In his natural state the human being is like a caterpillar. All his biological and psychological structures; his metabolism of chemical, etheric, astral and mental substances have been designed to preserve his current life state. His whole existence is determined by nature forces, in which he is entirely absorbed. These forces can express themselves as fear, anger, deceit, desire, laziness,

lust and pride. But also as love, affection, hope, helpfulness, compassion and selflessness. These aspects can be tempered or refined through cultivation. But their essence does not change. They remain bound to self-maintaining nature and hence are doomed to self-maintenance.

The potential of the 'new soul' lies already within the human being. This soul has a different structure. It is the butterfly which rises up out of the unwieldy caterpillar. This state cannot be realised by refining and cultivating the caterpillar's state-of-being, but only through metamorphosis, by a complete transformation or transfiguration.

Our biological existence is the breeding ground for this transmutation, in which the germ of the new soul lies. Every-

**Question: 'What do you mean by a nature-born person? Is not everyone born of nature?'**

Answer: 'Indeed, as to his biological structure the human being is born of dialectical nature. His personality – consisting of four bodies – has been built with the elements of dialectics. On the other hand there is the soul-born human being. That is the human being in whom the new ensoulment has taken shape and is going to develop further.'



thing old must 'dissolve' to give the new a chance. In the Gospels this alchemical process is called 'the rebirth of water and the Spirit'.

The soul is the life principle that vivifies the body, stimulates the thinking, regulates the influence of the aura and transforms vital energy, so that it can be used by the body. It has a regulating function, just as the moon has a regulating influence on all vital forces and biorhythms. The nature soul adapts to the rhythms of our natural life field, the new soul, however, has access to powers from a nature different than that of humanity. It has totally new faculties. Its primary faculty is that of the new thinking.

The new soul is the only portal through which the Spirit has access to the personality. All suggestions from the Spirit are assimilated by the receptive soul and transmitted to the personality before they can become active in the body. In this way, the spiritual sun can be reflected by the soul – the moon of the personality. In this way, gold can link itself with silver. Because the old soul surrenders itself, room is made for the new soul. The caterpillar can metamorphose

*Transfiguration is not meant as a process of glorification as some religions present it, but as a complete transformation, in which the old, mortal being disappears, and a new, immortal being arises.*

into a butterfly. The original human spiritual faculty can be released. If this metamorphosis of the soul does not take place, it remains bound to the earthly body and the original divine plan in the microcosm cannot be restored. Then their relationships remain, for the time being, distorted; then the body with its animal needs keeps the awakening soul prisoner instead of allowing itself to be guided by it.

#### THE WEDDING GARMENT OF THE SOUL

The new thinking faculty, already mentioned, is open for impulses from the divine Spirit. That is why in Greek mythology the soul is represented as a woman. Eros, the divine Spirit, is male; Psyche, the receiving soul, is female.

Remold the world! A cry of protest, but also a call to all who want to see it to take another course. Photo Pentagram.

Together they form the bridal pair through whom the alchemical unification can be accomplished. In other tales, allusions have been made to the wedding garment of the soul, the 'soma psychikon' or soul body that develops in and around transfiguring human beings.

The new thinking faculty is able to receive and understand God's plan. Through the descent of the Spirit the soul is illuminated and a focal point of the new consciousness arises. In hermetic philosophy this focal point is called 'Pymander', that is 'shepherd of men.' This new consciousness is able to lead the body, just as a shepherd leads his sheep. Direct perception of God's plan, inner illumination, has amongst other things the effect that the astral body is going to function in a different way. The etheric body is filled with unshakeable power and energy, and the serpent fire system and sympathetic nervous system in the physical body are changed. In *The Voice of the Silence* (translated by H P Blavatsky), some of the new qualities are described as love, harmony in word and deed, patience, temperance in lust and life, undaunted energy and wisdom.

Thus we can surmise something of the depth and beauty achieved in this process of spiritual renewal. Magnificent and moving sounds, dynamic harmony of values and forces, and expressions of life, far surpassing our ordinary daily life.

The new soul recognises, as it becomes increasingly free, more and more of the structure of the divine world and tries to transmit the impulses it receives to others. Its experiences can also be expressed by the instrument of

the personality. For example, in Gothic and Renaissance architecture, in poetry, philosophy, music, sculpting and painting. The royal art of construction, of which the classical Rosicrucians spoke, is however still quite another thing. It is the expression of Life vivified by the Spirit in the life of the individual. This ensoulment follows the process of complete restoration of the microcosm. And the consequence of this is: transfiguration of the personality into an instrument suitable to serve the Soul in this art of construction.

To the casual observer, such a living soul being shows no special signs. He lives apparently like everyone else, but when we look more closely, we see that his whole mode of life is based on the precious link between the soul and the Spirit of God. His life is a testimony of spontaneous service to God, His creation and His creatures.

**Question: 'What is the aim of our experiences in the darkness?'**

Answer: 'The aim is to find the Light during such an odyssey, and with the aid of the Light one has found, to overcome evil and restore the original state. All the mysteries culminate in this. As soon as the human being becomes aware of this, his line of development turns upward again and returns to its origins. But with what an immeasurable difference! The human being sets out as an ignorant entity, he returns as one who knows. He sets out as a prodigal son, now he is the son who has been found again, and who returns to the House of the Father.'

(Jan van Rijckenborgh, *The Egyptian Arch-Gnosis*, Part 4, p.122)